

'Hâdir and Nâzir'
(One Introduction and two chapters)



Introduction

Regarding the literal and 'Sharaee' meaning of Hâdir and Nâzir

The literal meaning of 'Hâdir' is 'to be present' i.e. not to be 'absent' / 'vanished'. According to Almisbah-ul-Munir المصباح المنير, 'Hâdir':

حَضْرَةُ مَجْلِسِ الْقَاضِي وَحَضَرَ الْغَائِبُ حُضُورًا قَدِيمًا مِنْ غَيْبَتِهِ

According to 'Muntahi-al-Adab (منتهى الاداب) Hâdir حاضره شونده present

'Nâzir' has several meanings: Seer, mole of the eye, eyesight, vein of nose, water of eye. 'Almisbah-ul-Munir المصباح المنير' says:

وَالنَّاظِرُ السَّوَادُ الْأَصْغَرُ مِنَ الْعَيْنِ الَّذِي يُضْرِبُهُ الْإِنْسَانُ شَخْصَةً

According to 'Qamoos-ul-Lughat القاموس اللغات':

وَالنَّاظِرُ السَّوَادُ فِي الْعَيْنِ أَوِ الْبَصَرُ بِنَفْسِهِ وَعِرْقٌ فِي الْأَنْفِ وَفِيهِ مَاءُ الْبَصَرِ

In 'Mukhtar-us-Sehah مختار الصحاح' ibn-e-Abi Bakar Razi says:

النَّاظِرُ فِي الْمَقْلَةِ السَّوَادُ الْأَصْغَرُ الَّذِي فِيهِ مَاءُ الْعَيْنِ

As far as our eyesight works/ we can see, we are 'Nâzir'; we are 'Hâdir' to the extent of our access to and usage of a certain place. The eyes help us to the sky, we are 'Nâzir' to that extent i.e. we are seers, but we are not 'Hâdir' (present) there, because we don't have access to it. The 'Hujrah' (cell) or the house in which we are present, we are 'Hâdir' as we have got access to it. In the world, from Shariah point of view, 'Hâdir and Nâzir' means that the man blessed with holy powers can see the whole world, like his own palm, from one place; hears the voices of far and near, or in a moment, goes the rounds of the whole universe, apart from helping the needy living hundreds of miles away from him — this speed may be only spiritual or with symbolic body or with the same body buried in the grave or wherever it exists. Proof of all these meanings, for the great devotees of Islam, lies in the holy Quran, the Hadith and the sayings of the Islamic scholars.

In Proof of 'Hâdir and Nâzir'; 5-Sections

Section - 1

'Quranic Ayahs'



1. O, Prophet! truly, we have sent thee as a witness, a bearer of glad tidings, and a warner. And one who invites to Allah's (Grace) by His leave and a brightening sun (45, 46: Ahzab 33).
- يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

'Shahid شاهد' can mean 'witness' as well as 'Hâdir and Nâzir'. The witness is called 'Shahid' because he was 'present' (Hâdir) on the occasion. The Holy Prophet has been called 'Shahid' either because he is giving the evidence of the Unseen world, by observing it (otherwise all the prophets were witnesses) or because, on the Day of Resurrection, he will act as an eyewitness to all the prophets and this 'witness' cannot work without seeing. Similarly, his being a harbinger of glad tidings, a warner and inviter to Islam, and Allah; all the prophets did these works, but on the basis of hearing, whereas the Holy prophet performed these works on the basis of observation (seeing/ sighting).

Therefore, the Holy Prophet alone was blessed with 'Meraj'. 'Siraj-um-Munir سراج المنير' means 'sun'; it is also 'present' everywhere in the world; the Holy Prophet is also present everywhere. Every word of this Ayah proves that the Holy Prophet is 'Hâdir' and 'Nâzir'.

2. Thus we have appointed you a middle (i.e. exalted) nation, that ye may be witness against mankind, and that the messenger may be a witness against you. (143: Baqarah 2).
- وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
3. But how (will it be with them) when we bring of every people a witness, and we bring thee (O, Muhammad) a witness against these. (41: Nisâ 4)
- فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَاكَ
عَلَى هَؤُلَاءِ شَهِيدًا

These Ayahs point to an event i.e. on the Day of Resurrection, the Ummahs of other prophets will say, "Prophets failed to convey the message to us". The Holy Prophets will reply, "We had conveyed the commands". They will produce the Muslim Ummah as a witness. Their witness shall be objected to, on the ground that they had not found the age of these Prophets, and hence how they could bear witness without actually seeing. They will say, "Our Holy Prophet had conveyed this to us". At this Holy Prophet's evidence shall be recorded. The Holy Prophet will give two witnesses, *first*, the all Prophets did preach; *second*, these members of my Ummah are worthy of giving witness. The case here ends and decree in favour of the Past Holy Prophets is passed. If the Holy Prophet had not seen with his (own truth-observing) eyes, the preaching of the past prophets and the coming events of his own Ummah, why his evidence was not cross-examined, as it was cross-examined in the case of his own Ummah. It, therefore, transpires that this witness (evidence) was based on 'seeing' whereas the first one was based on 'hearing'. This proves his being 'Hâdir and Nâzir'. We have already discussed this Ayah in the chapter relating to 'knowledge of the Unseen'.

4. There hath come unto you messenger (one) of yourself, **لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ** unto whom ought that ye are overburdened is grievous, full of concern for you. (128: Taubah 9)

This Ayah proves, in three different ways, the Holy Prophet's being 'Hâdir and Nâzir'. *Firstly*, in **جَاءَكُمْ** the address is to the Muslims till the Day of Judgement, that the Holy Prophet did come to them., which shows that the Holy Prophet is with every Muslim and the Muslims are found everywhere in the world; hence, the Holy Prophet is present everywhere. *Secondly*, it was said **مِّنْ أَنفُسِكُمْ** (one of yourselves); that is, his coming in you is like coming of soul into the body (as it is present in all parts of the body and is well-aware). Likewise, the Holy Prophet is aware of every Muslim's every action.

If this Ayah were to mean simply, "he is one of you", the word **مِنْكُمْ** (from you) was enough, why were the words **مِّنْ أَنفُسِكُمْ** (from yourselves) used? *Thirdly*, it has been said that **عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ** (unto whom ought that ye are overburdened is grievous). It means that the Holy Prophet is all the time aware of our weal and woe, and that is why our slightest trouble distresses his heart; naturally, if he had no news of us, why all this 'distress'? This meaningful word is, in fact, a statement of **مِّنْ أَنفُسِكُمْ** to show that, as when any part of the body feels pain, the soul of the individual is also in pain. Similarly, when you are in distress, the soul of the Holy Prophet is also in distress. What an unparalleled kindness **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** !

5. And if, when they do injustice unto their souls, then O beloved they should (come to you and then beg forgiveness of Allah and Messenger should intercede for them, Then surely they would find Allah Most Relenting, Merciful. (64: Nisâ 4)
- وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

It transpires that the only way of seeking God's forgiveness is to demand the Holy Prophet's intercession, and the Holy Prophet also graciously does so. And it could not be meant for everyone to be present physically in Madinah, otherwise what will be the source of forgiveness of poor non-native faithfuls like us? Even the rich people succeed in visiting the holy city once or twice during their lifetime, while they commit sins, day and night. Hence, the distress will be beyond power مافوق الطاق. It means that he is 'present' with you, but you are 'absent'. You had better also become 'present' and be attentive to him.

یار نزدیک ترا از من بمن است وین عجب میں کہ من ازوے دورم

My beloved is nearer than my own self to me; look, strangely, I am far from him.

It is evidently clear that the Holy Prophet is everywhere 'present' (Hâdir).

6. We sent you not but a mercy for all worlds (107: Ambîâ 21).
- وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

My mercy embraces all things
(156: Aarâf 7).

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

Evidently the Holy Prophet is a mercy for all the worlds and mercy embraces the worlds. Hence, the Holy Prophet embraces the worlds. Let it be remembered that Almighty Allah is 'Rabbul-Aalameen رب العالمين' (Provider of all the worlds) whereas the Holy Prophet is 'Rahmat-ul-lil-Aalameen' رحمة العالمين (Mercy for all the worlds). It means that the Holy Prophet is 'mercy' for those whose 'Rabb' is Almighty Allah.

7. But Allah would not punish them till you (O Prophet) are in their midst (33: Anfâl 8).
- مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

That is, the torment is not sent down because the Holy Prophet is present among

them, and the general torment will not hit any place till the Day of Resurrection. It transpires that the Holy Prophet is present everywhere till the Doom's Day. In 'Rooh-ul-Bayan' it is said that the Holy Prophet remains with every lucky and unlucky person (this issue appears in section-3). Almighty Allah says:

And know that the Messenger of Allah
is among you (7: Hujarât 49).

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

It is an address to all the holy companions (Sahabah), and they lived at different places. It means that the Holy Prophet is with them at every place.

8. Thus do we show Ibrahim the Kingdom of the heavens and the earth (75: Anaam 6).

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلِكُوتِ السَّمٰوٰتِ وَالْاَرْضِ

This Ayah shows that Almighty Allah made it possible for Hadrat Ibrahim to see the whole universe with his own eyes. The Holy Prophet is exalted above him; so, it is vitally necessary that he too had seen the whole universe. (The issue has been discussed in chapter entitled 'Knowledge of the Unseen').

9. 'O' beloved have you not seen how your lord dealt with the men of Elephant? (1: Feel 105)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

10. Have you not seen what did your lord with Aad. (6: Fajr 89)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

The events of (the nation of) 'Aad' and 'the men of the Elephant' took place before the birth of the Holy Prophet, but Allah says تَرَ (Did you not see? i.e. he has seen). Now if someone points out that the Holy Quran says about the disbelievers:

Have they not observed how many
a generation we destroyed before them?
(6: Anaam 6)

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قُرُونٍ

The disbelievers of Makkah had not seen, before them, the disbelievers being killed, but it was said, "See they not?" The answer is, In this Ayah, 'to See' means to see the ruined country and the destroyed houses of these disbelievers. And because the disbelievers of Makkah passed through these places during their journeys, they were asked why they did not learn a lesson to see these things. The Holy Prophet did not visit the world physically nor, to all appearances, did he see the ruined countries of 'Aad'; so it shall have to be admitted that here 'to see' is to see with the (light of prophet hood نور نبوت).

11. The holy Quran again and again uses the word اِذْ (when):

And when thy Lord said to the angels
(30: Baqarah 2)

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ

And when Moses said to his folks etc
(54: Baqarah 2)

وَإِذْ قَالَ مُوسٰٓى لِقَوْمِهِ

Here, the commentators say that the word, اُذْكُرْ (Uzkur) i.e. Remember is hidden i.e. remember this event when, and only that thing is reminded which may have already been seen (and is out of attention). All this shows that the Holy Prophet had seen all these past events. In 'Rooh-ul-Bayan', it is said that the Holy Prophet was observing all the events relating to Hadrat Adam (this issue will be discussed in the next pages).

If someone ventures to say that this address is also for the Bani Israel وَإِذْ نَجَّيْنٰكُمْ مِنْ اِلٰٓ فِرْعَوْنَ (and [remember] when We did deliver you from Pharaoh's folk). The Jews of the Holy Prophet's times did not exist in those ages, and the commentators, here, also hold the view that the word اُذْكُرُوا (remember) has been omitted. The reply will be given. These Bani Israel knew the historical events; they had read the history books, their attention was drawn towards it. The Holy Prophet neither learnt any lesson from anyone nor did he read the books of history or seek the company of any historian; he was not brought up in an educated community/nation obviously (Light of Prophet hood نور نبوت) was the only source of his acquiring knowledge.

12. The Prophet is closer (i.e. owner) to the believers than their own selves (6: Ahzâb 33).

النَّبِيُّ اَوْلٰٓى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ

Molvi Qasim Sahib, founder Madsrah Deoband writes in 'Tahzeer-un-Nâs تحذير الناس' (page 10), "In this Ayah, اَوْلٰٓى mean 'closer', hence, the Ayah would mean that the Prophet is closer to the Muslims than their own lives (selves). Our 'self' (life) is the nearest to us and the Holy Prophet is even closer than 'self' (life) and some times the nearer thing remains hidden; for this excessive nearness, he is not seen with the naked eyes.

Warning: Some people say, "You are Muqallids and it is not proper for a Muqallid to cull an argument from either Ayahs or Hadiths; he should produce/quote the word of his Imam. So, you can quote only the word of Imam Abu Haneefah (RA)". Its reply can be given in several ways: **First**, you yourself believe in the creed of Prophet's being not 'Hâdir and Nâzir'; in this connection, quote the word of the Imam. **Secondly**, we have already explained in chapter on 'Taqlaed' that there is no 'Taqlaed' in matters of creed; 'Taqlaed' is exercised in matters of

interpretations of Islamic Laws. It is a case of creed. *Thirdly*, even a 'Muqallid' can argue on the basis of clear Ayahs or authentic Hadiths. Of course, he cannot legislate on their basis.

There is in Tahavi (طحاوی):

The commandments which are clear from the immutable Ayahs of the holy Quran are not the exclusive right of the 'Mujtahid'; the common Islamic scholars can efficiently argue with it.

وَمَا فِيهِمُ الْأَحْكَامُ مِنْ نَحْوِ الظَّاهِرِ وَالنَّصِّ وَالْمُقْسِرِ
فَلَيْسَ مُخْتَصَّصًا بِهِ (أَيُّ بِالْمُجْتَهِدِ) بَلْ يَقْدِرُ عَلَيْهِ
الْعُلَمَاءُ الْأَعْمُ

In 'Musallim-us-Suboot مسلم الثبوت' the following lines appear:

To argue with clear immutable Ayahs by the common scholars former and later is proved without any objection.

وَأَيْضًا شَاءَ وَذَا عَاجِزًا جُهِمُ سَلْفًا وَخَلْفًا
بِالْعُمُومَاتِ مِنْ غَيْرِ نَكِيرٍ

The holy Quran also says: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (if you do not know, ask the Men of knowledge (43: Nahl 16)). We do not know the 'Ijtihadi issues' (demanding interpretation); in such matters, we follow the Imam. We know the translation of the clear Ayahs of the holy Quran so there is no 'Taqlaed' in it. *Fourthly*, the sayings of Islamic law and Hadith experts and those of commentators are being quoted in the coming sections. See and ponder; all the Muslims believe in the creed of 'Hâdir and Nâzir'.

Section - 2

'Hâdir and Nâzir' in the Light of Hadiths'



In this section, all those Hadiths shall be reproduced which have been quoted in previous chapter relating to the knowledge of the Unseen, especially Hadith No. 6, 7, 18 and 19 which say: I am observing the whole universe as I see the palm of My hand; My Ummah appeared before Me in their respective forms and I know their names, their forefathers' names, the colour of their horses, etc. Similarly, the sayings of the Hadith experts which have also already been quoted, shall be reproduced, especially the writings of Mirqat مرقاة, Zarqani زرقانی etc. Besides these, the following Hadiths will also be presented:-

1. In 'Mishkat' (Chapter: Torment of the Grave عذاب القبر), the following words appear:

The 'Nakirain' (two angels who cross question the dead person) ask the dead person what he used to say about him (i.e. the Holy Prophet).

فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ

Under this very Hadith, 'Ashatullamaat اشعة اللمعات' says: کہ می گویند آنحضرت را می خواهند: Under this very Hadith in 'Ashataullmaat' اشعة اللمعات (this man) means the Holy prophet.

Or in the grave, they present the Holy Prophet in person; they present the Holy Prophet symbolically in the grave (image of/ the like of)? Here, there is a happy news for the lovers of the Holy Prophet that, in the hope of meeting the Holy Prophet, they give up the ghost, going alive into the grave.

یا با حضار ذات شریف حضرت وے در عیان بہ ایں طریق کہ در قبر مثالے از حضرت وے علیہ السلام حاضر می ساخته باشد و دریں جا بشارتے است عظیم مرشتا قان غمزدہ را کہ گر بر امید ایں شادی جاں دہندہ و زندہ در گور روند جائے دارد

About this very Hadith in Hashia Mishkat حاشیہ مشکوٰۃ :

It is said that all the veils are lifted off the deceased, so much so that he sees the Holy Prophet and it is indeed a great thrilling news.

فَقِيلَ يُكْشَفُ لِلْمَيِّتِ حَتَّى يَرَى النَّبِيَّ عَلَيْهِ السَّلَامُ وَهِيَ بُشْرَى عَظِيمَةٌ

The following lines appear in Qastalani Shrah Bukhari (Vol. III, 390, Kitab-ul-janaiz كتاب الجنائز):

It is said that the veils are lifted off the deceased, so much so that he sees the Holy Prophet, and it is indeed a very, very happy news for the Muslims.

فَقِيلَ يُكْشَفُ لِلْمَيِّتِ حَتَّى يَرَى النَّبِيَّ عَلَيْهِ السَّلَامُ وَهِيَ بُشْرَى عَظِيمَةٌ لِلْمُؤْمِنِ إِنْ صَحَّ

Some people say that هَذَا الرَّجُلِ (this man) points to the 'معهود ذهنی' (fixed, undertaken in the mind); the angels ask the deceased what he called the person whose image he had in his mind. But it is not correct because if it were so, the angel would not put such a question to the deceased disbeliever as his mind was devoid of any idea of the Holy Prophet. Besides this, the disbeliever would not say in reply: I do not know'; rather he would ask: About whom are you asking? His saying (لَا أَدْرِي) I do not recognize shows that he is seeing the Holy Prophet with his eyes but he does not recognize him, and it is an external hint.

This Hadith and these writings show that the deceased is given an opportunity to see the Holy Prophet before he is asked: What did you say about this shining sun and brilliant moon (i.e. the Holy Prophet) present before your eyes. Word هَذَا is a

hint for the thing which is near.

It transpires that the deceased is questioned after the object is drawn near and shown to him. That is why the righteous/ virtuous saints (Sufis) and the lovers of the Holy Prophet aspire for death; they call the 'First night of the grave' the 'Night of the bridegroom sight'. The Imam Ahmed Riza says:

جان تو جاتے ہی جائے گی قیامت یہ ہے کہ یہاں مرنے پہ ٹھہرا ہے نظارہ تیرا
Maulana Aasee says:

آج پھولے نہ سائیں گے کفن میں آسی جس کے جویاں تھے ہے اس گل کی ملاقات کی رات
We have stated in our book Dewan-e-Salik دیوان سالک :

مرقد کہ پہلی شب ہے دولہا کی دید کی شب اس شب پہ عید صدقے اس کا جواب کیا
It is for this reason that the day of the death of the religious honourable personalities is called the 'Day of Urs' — "Urs" means 'marriage', because it is the day of the sight/meeting of Uroos عروس (bridegroom) i.e. Holy Prophet.

Thousands of the dead bodies are buried at thousands of places at one time; so, if the Holy Prophet is not 'Hâdir and Nâzir', how can his 'presence everywhere' (omnipresence) be justified?

Evidently, the covering is on our eyes; the angels lift it, as for a man who sits inside the tent, the sun seems to disappear, and someone removes the upper part of the tent and thus shows him the sun.

2. Mishkat (Chapter Attahreed Ala Qiyam-il-Lael التحریض علی قیام الیل) says:

One night, the Holy Prophet got up somewhat disconcerted. He said, "Praise be to Allah! Uncountable treasures and uncountable mischiefs have been sent down this night".
اِسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَرِعَا يَقُولُ سُبْحَنَ اللَّهِ مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْخَزَائِنِ وَمَا ذَا أَنْزَلَ مِنَ الْفِتَنِ

3. In Mishkat, Chapter Almojizat المعجزات, Anas (RA) narrates:

The Holy Prophet informed the people about the deaths of Zaid, Jaafer, and Ibn-e-Rawaha, before any news of their death came. The Holy Prophet said, "Now Zaid has taken the flag and he has been martyred. Then Khalid-bin-Waleed, the sword of Allah, took the flag; ultimately, Allah blessed them with victory."
نَعَى النَّبِيُّ عَلَيْهِ السَّلَامُ زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ إِلَى حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ يَعْنِي خَالِدَ ابْنَ الْوَلِيدِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ

It means that the Holy Prophet sitting in Madinah is watching all that is happening in Mootah — far off from Madinah.

4. The following words appear Mishkat, (Vol. II, after the Chapter Alkaramât الكرامات in chapter Wafat-un-Nabi (وفاة النبي ﷺ) :

Your meeting place is 'Haude-e-Kausar' I am observing it right from here. وَإِنَّ مُوْعِدَكُمْ الْحَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هَذَا

5. Mishkat (Chapter Tasweat-us-saf تسوية الصف) says:

Keep your ranks straight, as I see you also behind Me. أَفِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي

6. The following words appear in 'Tirmizi ترمذی' (Vol. II chapter 'Ilm العلم :- بَابُ مَا جَاءَ فِي ذَهَابِ الْعِلْمِ

We were with the Holy Prophet; he lifted his eyes towards the sky and said, "It is such time that the knowledge shall be snatched from the people, and they will have no power over it. كُنَّا مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ فَشَخَصَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ هَذَا أَوْ أَنْ يُخْتَلَسَ فِيهِ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ

In explanation of this Hadith, Mulla Ali Qari says in Mirqat Kitab-ul-Ilm كتاب العلم:

When the Holy Prophet saw towards the sky, the imminence of his death appeared to him and he informed others about it. فَكَانَتْ عَلَيْهِ السَّلَامُ لَمَّا نَظَرَ إِلَى السَّمَاءِ كُوشِفَ بِاقْتِرَابِ أَجَلِهِ فَأَخْبَرَ بِذَلِكَ

7. In Mishkat (Section-I, Chapter Al-fitan باب الفتن) it is said that the Holy Prophet stood on a hill of the Holy City of Madinah and asked the venerable companions if they were also seeing what he was seeing. They replied in the negative. The Holy Prophet said:

I observe mischiefs falling in your houses like the drops of rain. فَإِنِّي لَا أَرَى الْفِتْنَ تَقَعُ خِلَالَ بُيُوتِكُمْ كَوَقْعِ الْمَطَرِ

It transpires that the Holy Prophet was observing those 'Yazeedi' and Hujjaji mischiefs (evils) which were likely to raise their ugly heads in distant future. These Hadiths show that the eyes of the Holy Prophet see the future events imminent or distant circumstances, Haud-e-Kausar, paradise and hell etc. Through the Holy Prophet's good offices, Allah Almighty blesses His devotees with power and knowledge.

8. Mishkat (Vol.-II Chapter Alkaramaat الکرامات) says that once Hadrat Umar (RA) appointed Saryah the chief of an army, and sent him to Nihawand.

Hadrat Umar, while delivering a sermon in Madinah, started crying: "O, سَارِيهَ يَا سَارِيهَ الْجَبَلُ فَبَيْنَمَا عُمَرُ يَخْطُبُ فَجَعَلَ يَبْصِيحُ يَا سَارِيهَ الْجَبَلُ".
Saryah! Take the mountain".

After some days, a few messengers came from that army and told that the enemy had inflicted defeat on us when we heard the call of a caller: "Take the mountain, Saryah". So, we took such position that now the mountain was on our back. Allah defeated the enemy.

9. Imam Abu Haneefah (RA) in 'Fiqh Akbar فقه اکبر' and Allāma Jalaluddin Sayuti in 'Jamae Kabeer جامع کبیر' have narrated, from Harisah-ibn-Nauman (RA); that once he met the Holy Prophet; the Holy Prophet asked him how he found the day. He replied, "I found the day as a true Muslim/being a true Momin". The Holy Prophet said, "What is the reality of your Faith"? He replied:

As if I am watching the 'Arsh-of-Allah' openly, besides the dwellers of paradise meeting one another and the dwellers of hell making loud noises"
وَكَاَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي بَارِزًا وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ يَتَضَاعَوْنَ فِيهَا

This event has been reproduced in Masnawi Shareef of Maulana Rumi:

هست جنت هفت دوزخ پیش من	هست پیدا هم چوں بت ایں پیش من
یک بیک رایی شناسم خلق را	ہیچو گندم من ز جو در آسیا
کہ بہشتی کہ دوزیگانہ کی است	پیش من پیدا چو مورد ماہی است
من گویم یا فرد بندم نفس	لب گزیدش مصطفیٰ یعنی کہ بس

Before me, 8 paradises and 7 hells are as obvious as the idols before a Hindu. I recognize every creature as much as I recognize barley and wheat in a grinding mill of stone i.e. who is 'Jannati' (Virtuous) and who is 'Jahannami' (wicked, deserving hell); all these things are like fish and ants before me. Should I keep mum or should I speak more? The Holy Prophet put his hand on his lips and said, "Speak no more".

When such is the condition of the particles which take light from the sun who see paradise, hell, Arsh and Farsh, the dwellers of paradise and hell, with their own eyes, can the power of the Sun's (i.e. Holy Prophet's) own sight be assessed?

10. The Holy Prophet led the Salât-e-Kusoof 'صلوة كسوف' (solar eclipse) of the holy companions; during 'Salât' he lifted his hand as if to take something. After the 'Salât', the holy companions said to the Holy Prophet, "O, Messenger of Allah! What did this action during 'Salât' mean"? The Holy Prophet replied that paradise was presented to him and he was tempted to pluck a bunch of it but he refrained from doing so that the people's faith with out sight may remain intact. Had I plucked it, the people would have eaten it till the Doom's Day. It shows that the Holy Prophet stood in Madinah; he lifted his hand and reached paradise the body is in Madinah, but his hand is on the bunch of the Garden of Firdos! This is the meaning of 'Hâdir and Nâzir'! Similarly, from the Madinah the hand of the Holy Prophet can reach our sinking boat and save it.



Section - 3

'Proof of 'Hâdir and Nâzir' in the Light of the Sayings of Islamic Law Experts and Other Muslim Scholars'



1. The following words appear in Dur-e-Mukhtar درمختار , Vol. III, Chapter 'Murtaddeen' (renegades) under the topic 'Karamat-e-Aulia 'كرامات اولياء' (marvels of Aulia):-

It is not 'Kufr' (disbelief) to say "O 'Hâdir' and 'O, Nâzir' (O, Present, O, Observer")

يَا حَاضِرُ يَا نَازِرُ لَيْسَ بِكُفْرٍ

In 'Shâmi, the following words appear under the same statement:

(Bazaziah بزازيه) because the presence is synonymous with 'Knowledge'. The holy Quran says: where there is secret counsel of three then the fourth is He. (7: Mujadilah 58) and 'Nâzir' means 'to see'. Allah says, "Do you not know that Allah sees". Hence, it means 'O knower' O seer (observer)".

فَإِنَّ الْحُضُورَ بِمَعْنَى الْعِلْمِ شَائِعٌ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَالنَّظَرُ بِمَعْنَى الرُّؤْيَةِ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى فَالْمَعْنَى يَا عَالِمُ يَا مَنْ يَرَى

2. Dur-e-Mukhtar درمختار (Vol.-I; Chapter Kaifyat-us-Salât كيفيت الصلوة) says:

When, during the recital of 'Attahyat' (التحيات) the 'person praying should' address the Allah and the Holy Prophet with intention, as he says 'Attahyat' to Allah and sends 'Salâm' to the Holy Prophet directly.

وَيَقْصِدُ بِالْفَاظِ التَّشْهيدَ الْإِنْشَاءَ كَأَنَّهُ يُحْيِي عَلَى
اللَّهِ وَيُسَلِّمُ عَلَى نَبِيِّهِ نَفْسِهِ

In 'Shâmi', the following words appear under the same statement:

That is, during 'Attahyat' (التحيات), one should not keep in mind the 'Meraj' conversation which took place among Almighty Allah, the Holy Prophet and the angels.

أَيْ لَا يَقْصِدُ الْإِخْبَارَ وَالْحِكَايَةَ عَمَّا وَقَعَ فِي
الْمِعْرَاجِ مِنْهُ عَلَيْهِ السَّلَامُ وَمِنْ رَبِّهِ وَمِنَ الْمَلَائِكَةِ

These writings of the Islamic Law experts show that it is not 'Kufr' to use the words 'Hâdir and Nâzir' for other than Allah or to send Salâm or blessings to the Holy Prophet, knowing him present during the recitation of 'Attahyat'. Many other writings about attahyat are also seen. In 'Majma-ul-Barakât' (مجمع البركات). Sheikh Abdul Haq Muhaddis Dehlvi says:

The Holy Prophet is well aware of the circumstances and the deeds of the Ummah, and blesses everyone attentive to him, with bounty, and he is also "Hâdir and Nâzir.

وَعَلَيْهِ السَّلَامُ بِأَحْوَالِ وَأَعْمَالِ أُمَّةٍ مُطَّلِعٌ اسْتَبْرَأَ
مُقَرَّبَانِ وَخَاصَانِ دَرْگَاهِ خُودِ مَفِيزِ وَحَاضِرِ وَنَظَرِ اسْتَبْرَأَ

Abdul Haq Muhaddis Dehlvi, in his book 'Risala Hazdam known as Salook Aqrab-us-Subul Bit-Tawwajoh Ila Sayyid-ir-Rusul' (سلوك اقرب السبل بالتوجه الى سيد الرسل) says:

Despite these differences and multitude of doctrines, the Islamic scholars of the Ummah agree to the fact that the Holy prophet is ever really living without assuming whether his life should be taken metaphorically or interpreted in some other way and is 'Hâdir and Nâzir' with respect to the deeds of the Ummah, besides being the patrons of and bountiful to all those who seek his intention and are Truth-seekers.

با چندین اختلافات و کثرت مذاهب که در علماء امت
هست یک کس را درین مسئله خلائی نیست که آنحضرت
علیه السلام حقیقت حیات بے شائبه مجاز و توهم تاویل دائم و
باقی است و بر اعمال امت حاضر و ناظر و مرطالبان حقیقت
را و متوجهان آنحضرت را مفیض و مربی (ادخال السان)

فتوح الغیب Sheikh Abdul Haq Muhaddis Dehlvi says in Shrah Fatooh-ul-Ghaib

(page 333):

The Holy Prophets of Allah are alive as regards the real life of this world, and they are possessors by the commands of Allah; there is complete consensus on this point there are no two opinion about it.

اِنَّا انبیاء علیہم السلام بحیات حقیقی دنیاوی حی و باقی و متصرف
اندریں جا سخن نیست

in Mirqat at the end of the chapter: مَا یَقَالُ عِنْدَ مَنْ حَضَرَ الْمَوْتُ what is said to whom the moment of death reached مرقاة , the following words are seen:

That is, 'Aulia Allah' can be at different places in the twinkling of an eye, and they can become several bodies at a time.

وَلَا بُعْدَ عِندَ مِنَ الْأَوْلِيَاءِ حَيْثُ طُوِيَتْ لَهُمُ الْأَرْضُ
وَحَصَلَ لَهُمْ أَبْدَانٌ مَكْتَسِبَةٌ مُتَعَدِّدَةٌ وَجَدُوهَا فِي
أَمَاكِنٍ مُخْتَلِفَةٍ فِي آنٍ وَاحِدٍ

In 'Shifa شفاء', these words appear:

When there is no body in the house, say: "O, Prophet! Peace be upon you; Allah's blessings and mercy be upon you".

إِنْ لَمْ يَكُنْ فِي الْبَيْتِ أَحَدٌ فَقُلِ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Under the above mentioned words, Mulla Ali Qari says in Shrah Shifa شرح شفاء:

Because the Holy prophet's soul is present in the houses of the Muslims. لِأَنَّ رُوحَ النَّبِيِّ عَلَيْهِ السَّلَامُ حَاضِرٌ فِي بُيُوتِ أَهْلِ الْإِسْلَامِ

Sheikh Abdul Haq Dehlvi (Allah may bless his soul) says in 'Madarij-un-Nubuwwat مدارج النبوة :-

Remember the Holy Prophet and send 'Durood' to him. When you remember him, consider him present before you in person, and that you watch him. Observe respect, modesty and humility, believing that the Holy Prophet sees you and hears your words, because the Holy Prophet is gifted with divine qualities and one of the qualities of Allah is that He is ever present with His rememberer.

ذکر کن اور ادروود بفرست بروے علیہ السلام و باش در حال
ذکر گویا حاضر است پیش تو در حالت حیات و می بینی تو اورا
متداب باجلال و تعظیم و ہیبت و حیاء و بدانکہ وے علیہ السلام
لی بیند و می شنود کلام ترا زیرا کہ وے علیہ السلام متصف
است بصفات الہیہ و یکے از صفات الہی آن است کہ
اَنَا جَلِيسٌ مَنْ ذَكَرَنِي

Imam ibn-ul-Harij ابن الحارث in 'Mudkhil مدخل' and Imam Qastalani in 'Muhawib' (Vol. II, page 387, section 2, 'Ziarat Qabr-e-hish-Shareef زیارة قبره الشريف) says:

Our scholars have said that there is no difference between the life and death of the Holy prophet; he watches his Ummah; he knows their circumstances, their intentions and hidden designs and plans. All these facts are quite open to him; nothing is hidden to him.

وَقَدْ قَالَ عُلَمَاءُ نَالَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ عَلَيْهِ
السَّلَامُ فِي مُشَاهَدَتِهِ لِأُمَّتِهِ وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ
وَنِيَّاتِهِمْ وَعَزَائِمِهِمْ وَخَوَاطِرِهِمْ وَذَلِكَ جَلِيٌّ
عِنْدَهُ لَا خِفَاءَ بِهِ

Mulla Ali Qari says in Mirqat Shrah Mishkat مرقاة شرح مشکوٰۃ :

Imam Ghazalee said. "When you go to masjids, humbly say 'Salâm' to the Holy Prophet, as he is present in the masjids.

وَقَالَ الْغَزَالِيُّ سَلِّمْ عَلَيْهِ إِذَا دَخَلْتَ فِي الْمَسْجِدِ
فَإِنَّهُ عَلَيْهِ السَّلَامُ يَحْضُرُ فِي الْمَسْجِدِ

At the end of Naseem-ur-Riad Shrah Shifa Qadi Ayad نسيم الرياض شرح شفا قاضي عياض (Vol.-III), the following lines occur:

The Holy Prophets are physically and apparently with (like) man, and their spiritual as well as internal powers are angelic. It is for this reason that they see the easts and the wests of the earth and hear the crackle of the sky; they smell the arrival of the angel Jibriel.

الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ مِنْ جِهَةِ الْجِسْمِ وَالظُّوَاهِرِ
مَعَ الْبَشَرِ وَبَوَاطِنُهُمْ وَقَوَاهُمْ الرُّوحَانِيَّةُ مَلَكَتُهُ
وَلِذَلِكَ تَرَى مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا تَسْمَعُ أَطِيطَ
السَّمَاءِ وَتَشْمُ رَائِحَةَ جِبْرِيلَ إِذَا أَرَادَ النُّزُولَ إِلَيْهِمْ

In the sermon of 'Dalail-ul-Khairat دلایل الخیرات' the following words appear:

The Holy Prophet was asked what about the 'Duroods' of those who live far from him or who will be after him; he replied, "I hear personally the 'Duroods' of the true lovers and I recognize them; however, the 'Duroods' of others are presented to me".

وَقِيلَ لِرَسُولِ اللَّهِ أَرَأَيْتَ صَلَوَاتِ الْمُصَلِّينَ عَلَيْكَ
مِمَّنْ غَابَ عَنْكَ وَمَنْ يَأْتِي بِعَدَدِكَ مَا خَالَهُمَا
عِنْدَكَ فَقَالَ أَسْمَعُ صَلَوَاتِ أَهْلِ مُحِبَّتِي وَأَعْرِفُهُمْ
وَتُعْرَضُ عَلَيَّ صَلَوَاتُ غَيْرِهِمْ عَرَضًا

In Shifa Qadi Ayad (Vol. II), the following words appear:

Alqamah (RA) says when I enter the Masjid, I say, "O, Holy Prophet! 'Salâm to you; Allah may shower His blessings upon you".

عَنْ عَلْقَمَةَ قَالَ إِذَا دَخَلْتُ الْمَسْجِدَ أَقُولُ السَّلَامَ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

These facts are also testified by the Hadith of Abu Daud, Ibn-e-Maja (Chapter 'Ad-dua inda dukhool-il-Masjid الدعاء عند دخول المسجد').

These lines occur in Madarij-un-Nubuwwat مدارج النبوة (page 450, Vol.-II, Kind Fourth, section. Hayat-e-Ambiâ حياة الانبياء):

If, afterwards, it is said that Almighty Allah has blessed the sacred body of the Holy Prophet with such qualities or power that he can go to any place he likes, with this physical body or like it, whether the 'place' is in the heavens, on the earth or in the grave, is correct. In all circumstances, there is an especial link with his own grave.

اگر بعد ازاں گوئید کہ حق تعالیٰ جس شریف راحلے و قدرتے بخندہ است کہ در ہر مکانے کہ خواہد تشریف بخند خواہ بعینہ یا بمثل خواہ بر آسمان یا بر زمین خواہ در قبر شریف یا غیر دے صورتے دارد با وجود ثبوت نسبت خاص بقبر در ہمہ حال

Misbah-ul-Hidayat مصباح الہدایت (translation Awarif-ul-Ma'arif عوارف المعارف page 165 says): authored by Sheikh Shahabud-din Soharwardi سہروردی

So, man should believe in that the Holy Prophet is aware of his all hidden and apparent deeds, as he believes about Allah that He knows and is informed of all open and hidden circumstances, so that the sighting of his face may become an argument for his constant respect and honour, besides feeling shame in opposing him openly or secretly; he should leave no stone unturned in showing respect for his sacred company.

بس باید کہ بندہ بچہاں کہ حق سبحانہ را پیوستہ بر جمیع احوال خود ظاہر و باطناً واقف و مطلع بیند رسول اللہ علیہ السلام را نیز ظاہر و باطن حاضر داند تا مطالعہ صورت تعظیم و وقار او ہموارہ بہ محافظت آداب حضرتش دلیل بود و از مخالفت دے سر او اعلانیاً شرم دارد و ہیچ دقیقہ از دقائق آداب صحبت او فرو نہ گزارد

These sayings of Islamic Law experts and scholars make it abundantly clear that the Holy Prophet had the quality of being 'Hâdir and Nâzir'.

Now we tell what a 'Namazee' (prayerer) should think about the Holy Prophet during the 'Salât'. We have already reproduced the writings of Dur-e-Mukhtar در مختار and Shâmi شامی concerning it, in earlier sections. Hear the writings of other exalted religious elders and refresh your Faith. In Ashatullamaat Kitab-us-Salât اشاعت اللغات کتاب الصلوٰۃ chapter Tashahhud and Madarij-un-Nubuwwat مدارج النبوة, Vol. I; page 135, Chapter V; Zikr-e-Fadail Anhadrat ذکر فضائل آنحضرت, Sheikh Abdul Haq Muhaddis Dehlvi says:

one can cross it). See Tafseer Rooh-ul-Bayan (Ayah **أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجَبِّ** They should put him in a dark well 15: Yusuf 12): Hadrat Khalil Ibrahim tried to cut the throat of Ismail with a knife; the knife had not yet started its work that Jibrael from Sidrah reached Khalilullah with a lamb. The minister of Hadrat Suleman, Asif ibn Barkhia brought the throne of Bilqees from Yaman to Syria and presented it to Hadrat Suleman before the twinkling of an eye, as is proved by the holy Quran: **أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَبْتَذِرَ إِلَيْكَ ظَرْفَكَ** (40: Naml 27). It means that Asif knew the whereabouts of the throne. Does it not pass one's comprehension how he went to Yaman before the twinkling of an eye and also returned, bringing such a heavy throne. As for the power of Hadrat Suleman about bringing the throne or otherwise, we shall discuss it in the second chapter.

On the eve of 'Meraj', all the prophets offered prayer (Salât) behind the Holy Prophet, in Bait-ul-Muqaddas. The Holy Prophet rode on the 'Burraq' to reach heaven. The speed of the Burraq was so much that one of its feet fell as far as one could see. The speed of the Prophets was so fast that a moment before they were 'Muqtadees' (offering Salât behind the Holy Prophet) at Baitulmaqdas, and a moment after they reached a different heavens! The Holy Prophet says that he met so and so prophet on so and so heaven; it means that the lightning speed of the Burraq was 'Slow moving' as bridegroom's horse moves slowly and steadily, it was the time of the service of the prophets they went from Bait-ul-Muqaddas to the heavens in seconds.

Sheikh Abdul Haq Muhaddis Dehlvi says in the last chapter (visiting graves) of 'Ashat-ul-Lamaat **اشعة اللمعات**': On every Thursday, the souls of the dead visit their kith and kin and request for prayers for their salvation. If the relatives of a dead person live in other countries, his soul reaches there.

The whole discussion makes the fact abundantly clear that to observe the whole universe, to visit every place in the twinkling of an eye, to be present at different places at the same time, etc. such qualities that Almighty Allah bestows on His servants. Two things emerge from it: It is not 'Shirk' to believe that a certain person can have the quality of being 'Hâdir and Nâzir.

In fact 'Shirk' is to accept some body else as the associate of Allah; here it is not the case. Secondly, the servants of the Holy Prophet possess the power of being present everywhere then the Holy Prophet must necessarily possess this quality to the maximum.

2) Water and grain are not present every where in the world; they are found at certain specified places. The water is found in the wells, ponds and rivers etc.; the grain is found in farms or houses, but the air and the sunlight are found in every corner of the world (to the philosophers, space is impossible); the air is found every

where, because everything all the time needs air and light. And Allah's every creature needs all the time the beloved prophet of Allah (as we have proved by referring to Rooh-ul-Bayan). Hence, it shall have to be admitted that the Holy Prophet is present everywhere (i.e. he is 'Hâdir-wa-Nâzir).

3) The Holy Prophet is the root of the whole universe *وَكُلُّ الْخَلْقِ مِنْ نُورِي* (All the creation is from my noor [Hadith]) and it is necessary for the root to live in its branches, for the rootwords to live in their derivatives and for the 'one' to live in all the 'numbers'.



Chapter-II

Reg: Objections to The Idea of Hâdir and Nâzir

Objection No. 1: To be present everywhere (omnipresence) is an attribute of Allah *عَلَى كُلِّ شَيْءٍ شَهِيدٌ*, He encompasses everything (54: Fussilat 41), *بِكُلِّ شَيْءٍ مُّحِيطٌ* every thing is before Allah (17: Hajj 22) Therefore, it is 'Shirk-in-attribute' *شُرْكٌ فِي الصِّفَتِ* to believe that some other being possesses such a quality.

Answer: It is not at all the attribute of Allah to be 'Hâdir and Nâzir' at every place; Allah is free from the limitation of place and house. There is in Books of Faith *لَا يَجْرِي عَلَيْهِ زَمَانٌ وَلَا يَسْتَمِلُ عَلَيْهِ مَكَانٌ*. Time does not pass by Almighty Allah; time passes by the inferior bodies, living in this world; they have their ages. The creatures of paradise, the angels; rather Jesus Christ in the heavens and the Holy Prophet in Meraj are separate from Time. No place can encompass Allah, Allah is 'Hâdir' (present) but without a place, and that is why *ثُمَّ اسْتَوَى عَلَى الْعَرْشِ* Then he established himself on the throne 54: Aaraf 7) has been counted as one of 'Mutashabehat'. Regarding Ayahs like *بِكُلِّ شَيْءٍ مُّجِيبٌ* (54: Fussilat 41) the commentators say *عِلْمًا وَقُدْرَةً* i.e. the knowledge and power of Allah encompass the universe.

It is irreligiousness to believe that Allah is at every 'place'); it becomes only the Holy Prophet to be present every place and even if it is admitted, for a moment that it is a divine attribute this quality of the Holy Prophet is 'God-gifted'. The quality of the creatures is in the possession of Allah and this attribute of Allah is ancient and unbegotten; it is in nobody's possession. With this stark difference, how is it 'Shirk'? As is being alive or to hear and to see etc. It is written in Fatawa Rasheedia Vol. 1 Kitab-ul-Bidaat *كتاب البدعات* (page 91), The Holy Prophet's presence at 'Maulood' is not proved; if one knows it with the God gifted attribute given by Allah, it is not 'Shirk', otherwise it is 'Shirk'. The same idea is expressed in Baraheen-e-Qatea *براهين قاطعه* (page 23). Molvi Rashêed Ahmed declared that it

was not 'Shirk', to believe that any being other than Allah can be 'Hâdir and Nâzir' provided that this quality is gifted by Allah Himself.

If someone says that it necessarily makes us accept the fact that 'Khalīqiat خالقیت' (Attribute of creating) 'Wajib واجب' (immortality), "Qidam قدم" (eternal, having no beginning) and other divine qualities are 'gifted' to the prophets and call the Holy Prophet 'Khalīq خالق creator', 'Wajib واجب immortal' and 'Qadeem قديم eternal'.

Its reply is: Four qualities can not be gifted, because divinity depends upon them. 'Wajib' to be Qadeem (eternal) to create and not to die; besides these, the creatures can also have the reflection of the other divine qualities, e.g. hearing, seeing being alive but there will be vast difference between them; these qualities of Allah are personal, 'Wajib' indelible (permanent) whereas those of the creatures are gifted, possible and mortal.

Objection No. 2: The holy Quran says:

You were not with them when they were dipping their pens into the water to get Hadrat Maryam's guardianship (44: Aal-e-Imran 3).

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ

You were not with them when they fixed their plan (102: Yusuf 12).

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ

And thou (Muhammad) waste not on the western side (of the Mount Toor) when We expounded unto Moses the commandment (44: Qasas 28).

وَمَا كُنْتَ بَجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ

And thou wast not beside the Mount when We did call (Moses) (44: Qasar 28).

وَمَا كُنْتَ بَجَانِبِ الطُّورِ إِذْ نَادَيْنَا

These Ayahs show that the Holy Prophet was not present when the above mentioned events took place in the past ages; so, it is clear that the Holy Prophet was not 'Hâdir and Nâzir' everywhere.

Answer: This question has been put because the objector does not know the meaning of the term 'Hâdir-wa-Nâzir'. We have already stated that there are three forms of 'Hâdir-wa-Nâzir': to see the whole universe without leaving a place; visit the whole universe in a moment's time and to be present at different places at a time. In these Ayahs, it has been said that the Holy Prophet was not present there

with this sacred body; where has it been written in these Ayahs that the Holy Prophet was not even observing those events? To be not there with this elemental body and to observe those events are two different things. Rather, the above mentioned Ayahs mean that: O beloved prophet (ﷺ)! You were not present there with this body, but even then you are their observer and knower. It shows that you are a true prophet. These Ayahs are a witness to the fact that the Holy Prophet was 'Hâdir and Nâzir'.

Tafseer 'Sâvi' comments on وَمَا كُنْتَ بِجَانِبِ الطُّورِ (46: Qasas 28) as under:

That is to say that the Holy Prophet was not present when the event concerning Moses took place means his physical presence; spiritually, the Holy Prophet is present at all the events occurring from the prophethood of every prophet and the creation of Adam to his own physical appearance.

وَهَذَا بِالنَّظَرِ لِلْعَالَمِ الْجِسْمَانِيِّ لِأَقَامَةِ الْحُجَّةِ
عَلَى الْخَصْمِ وَأَمَّا بِالنَّظَرِ لِلْعَالَمِ الرُّوحَانِيِّ فَهُوَ
حَاضِرٌ رِسَالَةً كُلِّ رَسُولٍ وَمَا وَقَعَ لَهُ مِنْ لَدُنِ
أَدَمَ إِلَى أَنْ ظَهَرَ بِجِسْمِهِ الشَّرِيفِ

Besides, on the day of Hijrah (migration), when the Holy Prophet was sitting in Cave of Sor ثور , along with Hadrat Siddiq, the infidels of Makkah arrived at the mouth of the cave (ghâr). Siddiq felt worried, the Holy Prophet said:

Do not grieve; Allah is with us.

لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا

Does it mean that Allah is with us, but not with those infidels so Allah is not present everywhere, the infidels also belonged to this universe. Besides, when he was free from the battle of Uhud he said:

Allah is our Lord; you have no Lord.

اللَّهُ مُوَلِّينَا وَلَا مُوَلَّى لَكُمْ

It transpires that Allah's mastership and sovereignty is only for the Muslims and not for the disbelievers. 'Maula مولى' is the synonym of 'Waali والى' (lord, master) So, as you will argue in both these sayings that the first saying means the Allah is with us with His mercy and compassion, and is with the disbelievers with pitilessness and torment, and the second saying means that He is our Helper and Guardian; though He is your (disbelievers) Lord but He is not supporter and obliging; similarly, in these Ayahs it will be said that he (the Holy Prophet) was not with them with this apparent physical body.

Objection No. 3: The holy Quran says:

And among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not; we know them (101 Taubah 9).

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوْا عَلٰی الْيَفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ

It shows that the Holy Prophet is not present everywhere, otherwise he would have known the inner secrets of the hypocrites though he was unaware of them.

Answer: We have given its detailed reply in the chapter, entitled "Knowledge of the Unseen" under this very Ayah.

Objection No. 4: Bukhari Kitab-ut-Tafseer بخارى كتاب التفسير says that Zaid bin Arqam complained against Abdullah ibn Ubai that he said to the people لَا تُنْفِقُوا عَلٰى مَنْ عِنْدَ رَسُولِ اللَّهِ (Do not expend money for the Muslim). Abdullah ibn Ubai declared on false oath in the presence of the Holy Prophet that he had not uttered such words كَذَّبَنِيَّ. The Holy Prophet accepted his statement as true and mine (Zaid's) as false. If the Holy Prophet is "Hâdir and Nâzir" everywhere, why did he testify to the false version of Ibn Ubai. When the Ayah was revealed, Zaid-ibn-Arqam's truthfulness was proved.

Answer: The Holy Prophet's accepting the false statement of Abdullah ibn Ubai as correct, does not necessarily mean that he did not know the actual event. According to Sariah in legal case, it is necessary for the plaintiff to produce witness, otherwise the defendant, by swearing, will win the case, because the decision of the Qadi (Judge) depends upon the plaintiff's witness or the defendant's oath, and not on the Qadi's personal knowledge. Zaid bin Arqam (RA) a plaintiff; Ibn-e-Ubai committed contempt but denied it. Since Zaid had no evidence, the decision was taken on the basis of Abdullah's oath. Then, when the Quran bore witness to Zaid, his stand was verified. On the Day of Judgement, the past disbelievers will deny the preaching of the Prophets, and the Prophets will claim. Almighty Allah will seek evidence from the Holy Prophet's Ummah in favour of the Prophets and substantiate their claim. Likewise, the disbelievers will say وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (by God, we were not "Mushriks" 23: Anaam 6). Then, after recording evidence from their roll of deeds, the angels and their parts of the body, the decision will be taken against them. Did even Almighty Allah not know the facts? He did know these facts, but it is procedure of to law. "كَذَّبَنِيَّ" means 'my advice was not accepted', and not 'I was belied', because a liar is a 'Fasiq (sinner)' and all the holy companions are just. Moreover, no Muslim can be termed as 'Fasiq فاسق' without a supporting argument.

At times, the Deobandis say: Is the Holy Prophet present even at dirty places and Hell? To believe this is disrespect. Our reply is The everywhere-presence of the Holy Prophet is like the everywhere-presence of the sun's rays, light of sight or that

of the angels; these things are present everywhere, but they do not turn polluted because of pollution. Tell us whether or not you agree to the fact that Allah is present at all these places. If your reply is in the positive, is it not disrespect to Allah? The rays of the sun fall on the dirty places but they do not become dirty or impure themselves. Hence, why the charge of impurification against the Holy Prophet whom Almighty Allah has called 'Noor' (light)?

Objection No. 5:

In Tirmizi ترمذی, Ibn-e-Masuood narrates:

No one should backbite about any holy companion; we want that we come to you with a clean heart.

لَا يَبْلُغُنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي
أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ

If the Holy Prophet were present everywhere, there would be no need to convey the news; he should have already been 'aware'.

Answer:

Everything is all the time in the prophets' knowledge علم الشهودى, but it is not necessary to pay attention to everything all the time. In this connection, we have already reproduced the writing of Haji Imdadullah, in chapter entitled 'knowledge of the Unseen'. The meaning of this Hadith is quite clear. Do not offend us in respect of anybody, by inviting our attention to the people's utterances. At one place, it has been said, دُرُونِي مَا تَرَكْتُكُمْ (so long as I leave you, you may leave me).

Objection No. 6:

In Behiqi, the following lines appear:

Whoever sends, 'Durood' to Me, standing by My grave, I myself hear it; and whoever send 'Durood' to Me from a far off place, it is conveyed to Me.

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى
عَلَيَّ نَائِيًا أُبْلِغْتُهُ

It follows that the distant voice does not reach him, otherwise the need to 'convey' the 'Durood' would not arise.

Answer:

Where has it been mentioned in this Hadith that: we do not hear 'Durood'? The meaning is quite clear that the short-distance 'Durood' is heard by himself whereas the long-distance 'Durood' is not only heard but also conveyed. In proof of 'Hâdir and Nâzir', we have presented the narrations of 'Dalail-ul-Khairat دلائل الخيرات' to the effect that: we ourselves hear the 'Durood' of our sincere lovers and that of the less affectionate is conveyed to us. So, the 'Short-distance Durood' and 'long distance Durood' mean the degree of love of the sender of Durood, and not the physical distance.

The conveying of 'Durood' does not necessarily mean that the Holy Prophet does

not hear it; the angels, present the roll of deeds of the people to Almighty Allah. Does it mean that even Allah does not know their deeds? In the presentation of 'Durood' lies the honour of the individuals, because through the blessing of 'Durood', the names of the servants reach the court of the Holy Prophet (ﷺ).

The Islamic law experts say that the recantation of the Holy Prophet's debaser is not accepted (See Shâmi Chapter Al-murtaddeen المرتدين) because it is tantamount to the disgrace of the rights of the people (حق العبد) and it is not forgivable by recantation. If the Holy Prophet is not aware of disgrace, how can it be termed 'Haqq-ul-Abd' (Right of the people). 'Gheebat' غيب (backbiting) becomes 'Haqq-ul-Abd' (right of the people) only when the person, who has been backbitten, comes to know of it, otherwise it remains 'Haqq Ullah' حق العبد (right of Allah) (See Sharah of Fiqh Akbar by Mulla Ali Qari).

The following passage appears in Jila-ul-Afham جلاء الافهام written by Ibn-e-Qayyem (Ibn-e-Taimya's pupil) page 73 Hadith No: 108:

That is, wheresoever a person may recite 'Durood', his voice reaches me; this procedure will continue even after death.

لَيْسَ مِنْ عَبْدٍ يُصَلِّي عَلَيَّ إِلَّا بَلَغَنِي صَوْتُهُ حَيْثُ
كَانَ قُلْنَا وَبَعْدَ وَقَاتِكَ قَالَ وَبَعْدَ وَقَاتِي

According to Maulana Jalal-ud-Din Suyuti's book 'Anees-ul-Jalees' page 222, Jila-ul-Afham published by Idarah-At-Taba'at-ul-Muniriah المنيرية (page 73) the Holy Prophet has said:

That is, on each Friday and Monday, recite more 'Durood' for me, after my death, because I hear your 'Durood' directly.

أَصْحَابِي وَرِثَاتِي صَلُّوا عَلَيَّ فِي كُلِّ يَوْمٍ الْاِثْنَيْنِ
وَالْجُمُعَةِ بَعْدَ وَقَاتِي فَإِنِّي أَسْمَعُ صَلَاتِكُمْ بِأَوَّاسِطَةٍ

Objection No. 7: In Fatawa Bazzazia فتاوى بزازيه the following lines appear:

Whoever says that the souls of 'Mashaikh' are present, having 'knowledge', is 'Kâfir' (disbeliever).

مَنْ قَالَ إِنَّ أَرْوَاحَ الْمَشَائِخِ حَاضِرَةٌ تَعْلَمُ يَكْفُرُ

Shah Abdul Aziz says in Tafseer Fath-ul-Aziz فتح العزيز (page-55)

That is some people prove, that the prophets and messengers possess divine qualities like the knowledge of the Unseen, hearing the cry of every person from every place and power over all possibilities.

که انبیاء مرسلین را لوازم الوهیت از علم غیب و شنیدن فریاد
هر کس در هر جا و قدرت بر جمیع مقدرات ثابت کنند

It shows that knowing the unseen and being present everywhere are the attributes of Allah; to ascribe these attributes to others is utter disbelief (Kufr). Bazzazia is a reliable book of Islamic Law, and it is giving the decree of 'Kufr'.

Answer: Apparently, Fatawa Bazzazia also affects the opponents. *Firstly*, we have reproduced the passage from the book 'Imdad-us-Salook' written by Molvi Rasheed Ahmed, in which he has clearly preached that the souls of the holy men (Sheikhs) are present with their disciples. *Secondly*, the passage quoted from Bazzazia does not make it clear as to where should know the presence of the Sheikhs soul everywhere or somewhere? This application shows that if someone believes in the presence of the Sheikhs even at one place, or in the knowledge of even one thing, is Kâfir (disbeliever). Now even the opponents would agree that the souls of the Sheikhs are present in their graves or 'Illiyeeen Barzakh' where they reside. Wherever their presence is admitted, it is 'Kufr'. *Thirdly*, we have already reproduced the passage from Shâmi's book, in chapter entitled 'Hâdir-wa-Nâzir', confirming that it is not 'Kufr' to say 'Hâdir or Nâzir'. *Fourthly*, we have quoted from 'Ashat-ul-Lamaat اشعة اللمعات' and 'Ahya-ul-Uloom احياء العلوم' besides reproducing the writing of Nawab Siddiq Hasan Khan Bhopali (Wahabee) in which he has said, "The offerer of prayer (Namazee) should utter the words **السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ** (Salam be upon you O Prophet!) thinking the Holy Prophet as present in his heart. Now will the 'Fatwa' of Bazzazia apply to these eminent religious scholars or not? Hence it will have to be admitted that the 'Hâdir and Nâzir' which has been called 'Kufr' in Bazzazia, is to be 'Hâdir and Nâzir' of a divine quality i.e. personal, ancient, 'Wajib without being at any place, because to be so present is an attribute of Allah. He is everywhere but without a specific place. In reply to the first question, we have copied the passage from 'Fatawa Rasheedia' (Vol-I Kitab-ul-Bidaat كتاب البدعات, Page No. 91) and from Baraheen Qâtia براهين قاطعه (Page 23), which prove the fact that Molvi Rasheed Ahmed and Khalil Ahmed also agree to us in this 'Fatwa'. The paragraph written by Shah Abdul Aziz is quite clear on the point that to admit the power of 'Mashaikh' and Prophets over all power like the power of Allah, is 'Kufr', otherwise Shah Abdul Aziz himself, in line with **وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا** (and that the Messenger may be a witness against you 143: Baqarah 2) admits that the Holy Prophet is 'Hâdir and Nâzir'. We have already written his arguments in chapter 'Knowledge of the Unseen', under this very Ayah.

Objection No. 8: If the Holy Prophet is 'Hâdir' (present every where) as well as 'Noor' (light), there should be no darkness even at night, but in fact it is all around dark at night; so, either the Holy Prophet is not 'Noor' or if he is so, he is not 'Hâdir' everywhere.

Answer: This objection has two answers: one accusatory (الزامي) and the other based on reasoning. The accusatory answer is: The Quran is 'Noor' and is found in almost every Muslim house; besides, the angels are also 'Noor' and

accompany every person. Apart from this, Almighty Allah is 'Noor' and is everywhere even then it is dark at night. Hence, either the angels, the Quran, or Almighty Allah is not 'Noor' or they are not 'Hâdir'. The answer based on reasoning is: the 'Noor' (light) of the Holy Prophet (ﷺ), the Quran and the angels are 'Eemani' is to see this 'Noor', the seer should have the 'Noor-e-Baseerat' (light of knowledge or wisdom). Some God-blessed persons still observe this 'Noor'.

Objection No. 9:

When the opponents find no other way out, they say that they accept the power to reach everywhere in Satan. Similarly, Asif Ibn-e-Barkhya, the angel of death, and other angels are believed to possess this power, but they do not admit the fact that the excellences of the other creatures are concentrated in the holy messengers or the Holy Prophet (ﷺ). Molvi Qasim writes in 'Tahzeer-un-Nâs تحذير الناس': "As regards 'deeds', on many occasions, the non-prophets excel the prophets". Molvi Husain Ahmed wrote in Rajoom-ul-Muznebeen رجوم المذنبين: "Hadrat Suleman did not have the power to bring the throne of Bilqis; Asif had it, otherwise he would have himself brought it. Likewise, Hud Hud bird said اَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ (I have found out a thing that thou apprehended not (22: Naml 27). Besides this, the eye of Hud Hud can see water below the earth, and that is why he used to live with Hadrat Suleman, so that he might tell him (Hadrat Suleman) about the water flowing below the earth, in the jungle Hadrat Suleman did not know of it. In other words, the power and knowledge of non-prophets or even animals can be greater than that of the prophets.

Answer:

To admit that a non-prophet or any other prophet has greater power or excellence from our Holy Prophet is against clear Quranic ayahs, authentic Hadiths and 'Ijmâ' (consensus of the whole Ummah); the opponents themselves agree to these facts, as is evident from their writings reproduced by us earlier. Their 9th objection is tantamount to renouncing one's religion. Shifa Shareef says: if somebody believes that the knowledge of so-and-so is greater than that of the Holy Prophet; he is 'Kâfir' (disbeliever). To believe that any other person than the Holy Prophet is superior to him in whatever field of excellence is 'Kufr' (disbelief). No one can surpass a prophet either in knowledge or deeds. If an eight hundred-year old person claims to have prayed during his whole life and says that he has surpassed the Holy Prophet who prayed only for 25 years, is irreligious. The reward of the Holy Prophet's one prostration is far greater than our hundred of thousands of prostrations. No doubt, such a person put in comparatively hard labour, but as regards the degree of rewards, status or position in the eye of Allah, it bears no comparison with the Holy Prophet; the dignity of the Holy Prophet is unsurpassable. Mishkat (Chapter Fadail-e-Sahabah فضائل الصحابة) says: My holy companion's little alms - giving is better than your giving a mountain of gold as alms. Shamsun of Bâni Israel continuously prayed for one thousand months (i.e. 83: years and 4 months); the Muslims became envious of this fact and wondered how they could earn such a degree of reward.

Almighty Allah revealed the Ayah: لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (night of Qadr is better than one thousand months). That is, O, Muslims we give you one 'night of Qadr'; if you worship in this night, it would be better than one thousand months' worship of Bani Israel. The Holy Prophet's every moment is better than hundreds of thousands of 'night of Qadr'. One 'Rakat' offered at Masjid-e-Nabvi is equal to fifty thousand 'Rakats' with respect to reward. When our prayers in the vicinity of this Masjid give us so much reward, can any one measure the reward for the Holy Prophet's own prayers?

Similarly, to say that Asif bin Barkhya possessed the necessary power to bring the Throne, and not Hadrat Suleman, is preposterously absurd. The Holy Quran says:

Said one who had knowledge of the Book: "I will bring it to thee before the twinkling of an eye" (40: Naml 27).
 وَقَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

It transpires that this power of Asif was due to his knowledge of the Book. Some commentators say that he knew the 'Ism-e-A'azam اسم اعظم' with the help of which he brought the Throne. He got this knowledge through the good offices of Hadrat Suleman (AS). Then, how can it be possible that he possesses this power and his teacher/ master Hadrat Suleman (AS) does not possess it? As regards the question of his not bringing the Throne himself, the reason is quite obvious: To accomplish a task is servants job and not the kings'. The dignity of Kingdom/ Empire demands that the slaves/ servants be made to work. A king orders his servants to fetch water and he drinks this water; does it mean that the king hasn't got the power to fetch water? The Lord of the worlds gets all the works done by His angels; to send water from the sky, to put somebody to death, to form a baby in the mother's abdomen etc. are all angels' responsibilities, does it mean that Allah is powerless? or do the angels possess more power than Allah?

Tafseer Rooh-ul-Bayan روح البیان, under Ayah فَصَيَّامُ شَهْرَيْنِ مُتَتَابِعَيْنِ (4: Mujadilah 58) says: Hadrat Suleman ordered Asif to fetch the Throne of Bilqis, because he did not want to lower his status i.e. it was the job of the servants.

Similarly, the Quran reproduced the word of the hoopoe (Hud Hud) to the effect that it had seen a thing of which Suleman (AS) had no knowledge. Where has the Quran said that Suleman (AS) did not really know this thing? The Hoopoe thought that the Hadrat Suleman might not know it, so he uttered these words; hence it cannot become a base for reasoning.

Besides, the hoopoe submitted أَحَاطْتُ بِمَا لَمْ تُحِطْ بِهِ (I have compassed [territory] which thou haste not compassed (22: Naml 27). That is, he did not go to that country physically; it is not the denial of the knowledge, Hadrat Suleman knew everything; however it was Allah's will that such a gorgeous task be got done by a

hoopoe, so that it might be clear to everybody that the animals rubbing shoulders with the prophets can perform such task that cannot be performed by other men. If Hadrat Suleman had no knowledge, how did Asif-bin-Barkhya reach Bilqis house in Saba, without inquiring about her address from anybody? How did he bring the Throne in a moment's time? Obviously, the whole country of Yaman was before the eyes of Asif; then how could it remain hidden from Hadrat Suleman?

Yusuf (AS) knew the address of his father, but he did not inform about himself before time, so that famine might strike the country and the world might come to know of his dignity and then he might see his father.

Apart from this, to find out the water below the earth, was hoopoe's service; the kings did not do such things themselves. An event has been described in Masnavi Shareef: Once the Holy Prophet was performing ablution (wudoo); he put aside his socks, a kite picked one of the socks and, afterwards threw it to the ground upside down; a snake came out of it. The Holy Prophet asked the kite why it had picked his sock. It replied, "When I flew close to your sacred head, I found 'Noor' (light) in which from the bottom of the earth to the heaven became apparent to me I saw a snake in your sock; hence, I picked it up lest you should unconsciously wear it and it might harm you." Maulana says:

مار در موزه به بینم از هوا! نیست از من عکس تست اے مصطفیٰ

Then, the Holy Prophet said:

گرچہ ہر غیبی خدا مارا نمود دل دریں لحظہ بحق مشغول بود

Although Allah revealed every 'Ghaib' (Secret) to me, yet this very moment I did not pay attention because my heart was busy with Almighty.

Once Hadrat Aysha Siddiqah (RA) said to the Holy Prophet, "O, Allah's beloved! It rained very heavily last night and you were at the graveyard. Why did your clothes not get wet? The Holy Prophet replied, Aysha, what cloth are you putting on? "She replied, "Your holy Tehband" (a cloth worn round the waist). The Holy Prophet said:

گفت بہر آں نمود اے پاک حبیب چشم پاکت را خدا باران غیب!

نہیں ایں باران ازیں ابر شام ہست باران دیگر و دیگر سما!

(O, beloved! With the blessing of this 'Tehband', the hidden secrets were revealed to you. It was a 'rain of Noor', and not that of water. Its cloud and its sky are entirely different; it is not seen by anyone; however, you saw it with the blessing of my 'Tehband'.

The hoopoe got this power of eyes with the blessing of throwing water on the fire of Ibrahim (May peace be upon him) and through the blessed company of Hadrat Suleman.

Objection No. 10: When the Holy Prophet is everywhere 'Hâdir-wa-Nâzir', is there any need to go to Madinah?

Answer: When God is present everywhere, why should one go to Ka'abah? And then what was the use of the Holy Prophet's ascending the 'Arsh' on the occasion of "Meraj"? Sir, Madinah Munawarah is capital, besides being a special 'Tajalli Gah' (place of splendour), as the power house for electricity.

Rather, the graves of the honourable 'Aulia' are (centers of special blessings) and a visit to them (Ziarat) is also essential.

Objection No. 11: If the Holy Prophet is 'Hâdir and Nâzir', why do you lead the prayers? The Holy Prophet should be 'Imam' at (every place).

Answer: Neither the Holy Quran and nor the Hadith says anywhere that, in the presence of the Holy Prophet, no one can lead the prayers. Hadrat Siddiq-e-Akbar led the prayer for 17 times, during the life time of the Holy Prophet. Hadrat Abdur Rahman ibn Auf led the Fajr prayer in the presence of the Holy Prophet. The Holy Prophet himself offered one 'Rakat' of prayer behind him. Sir, for 'Imamat' (leading the prayers) Imam's presence and visibility is necessary; he should be visible and he should lead the prayer. The Holy Prophet is 'Nâzir ناظر', observing the whole universe, but he is not 'Manzoor منظور' (observable). Besides, now he does not lead anyone in this prayer, because 'this prayer' concerns this world whereas the Holy Prophet concerns the other world; moreover, it is now not obligatory (fard) for the Holy prophet to offer prayer (Salât); it is fard for us. The person offering 'fard فرض' cannot offer prayers behind the person offering 'Nafal'.

